The Jewish Chronicle,

AND

The Hebrew Observer.

בטח בה׳ ועשה טוב:—"Trust to God and do what is Right."—*Psalms.*

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VOL. XV.—No. 200.] FRIDAY, OCTOBER 15, 5619—1858. [PRICE {3d. UNSTAMPED. 4½D. STAMPED.

Birth.

On the 5th of August last, at St. Clare, near Melbourne, the wife of James Wolfe, Esq., and the amiable, lovely, and accomplished daughter of Moses Levy, Esq., of Pimlico, London, of a son.

Married

On Wednesday, Oct. 13, at Seyd's Hotel. Finsbury-square, by the Rev. Dr. Adler, assisted by the Rev. S. Asher and the Rev. M. Keizer, Wolff Abrahamson, of Liverpool, to Miss Caroline Phillips, of London.

On the 6th inst., at the Great Synagogue, by the Rev. Dr. Adler, Mr. Phillip Meyer, of Culmsee, to Flora, eldest daughter of Mr. H. I. Cohen, of Great Prescott-street, Goodman's-fields.

THE REV. M. B. LEVY and FAMILY return THANKS for the kind attention of their friends on the occasion of their recent domestic affliction.

COMMEMORATION OF THE ADMISSION OF JEWS TO PARLIAMENT.

THE COMMITTEE beg to state that THE FIRST LIST WILL BE PUBLISHED IN THIS JOURNAL ON FRIDAY NEXT. Subscribers who have not already forwarded their names and addresses, are respectfully requested to do so ON OR BEFORE WEDNESDAY, the 20th inst., to Henry Faudel, Esq., Honorary Secretary, Newgate-street, E.C.

JEWS' ORPHAN ASYLUM.

TENTER GROUND, GOODMAN'S FIELDS.

THE House Committee of this Institution hereby give notice that they are willing to receive TENDERS, on or before the 21st day of October, for the supply of BREAD, FLOUR, MEAT, and MILK, for the Six Months ensuing from the 1st day of November, 1858.

Particulars and forms of tenders may be obtained at the Asylum, or of the Secretary, 22, Great Prescott-street.

By order, J. SALOMONS, Sec.

Oct. 14th, 5619—1858.

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TO MINISTERS.

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Applications may be made to any of the undersigned members of the committee, from whom also further particulars may be learned.

B. NORDEN, Chairman, 60, Gower-street, Bedford-square.
B. ALEXANDER, 1, Mornington-terrace.
A. BENISCH, 7, Bevis Marks.
A. DE PASS, Finsbury Pavement.

JEWS' AND GENERAL LITERARY AND SCIENTIFIC INSTITUTION,

SUSSEX HALL, LEADENHALL-STREET.

THE LECTURE SESSION will open on THURSDAY next (21st inst.) with a DRAWING-ROOM ENTERTAINMENT by the City Elocution Class, under the direction of HENRY THOMAS, Esq.

The FRIDAY EVENING FREE LECTURES will commence on October 22nd, at 8 o'clock, with a discourse by JOHN CLARK, Esq., on "Imagination.—The assistance which it has rendered to science."

G. L. LYON, Honorary Secretary.

HEBREW and RELIGIOUS INSTRUCTION by the Rev, S. LYONS. Synagogue, Great Portland-street, W. Terms moderate.

WE have been requested officially to give insertion to the following: Dublin.—the last ימים נוראים.—It may not be too late to testify that the learned and respected gentleman, Mr. ISRAEL ALBU, assisted in reading the prayers on the ימים נוראים; and all the members of this Congregation unite in the sentiment that Mr. Albu's manner of reading the prayers was most sublime and truly pleasing.

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The Chair will be taken at 12 o'clock precisely.

By order, MOSS ANSELL, Hon. Sec.

8th October, 1858.

HULL.—RE-ELECTION OF THE REV. MR. BENDER The REV. MR. BENDER begs to return his cordial THANKS to his Congregation for the confidence reposed in him, as evinced by his re-election, and assures them that he will use his unremitting exertions to continue to merit the approbation they have so kindly expressed to him.

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שבתות ה״

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RUSSIA.—THE CZAR ACCEPTING JEWISH HOMAGE. —The Hebrew poet, Lebensohn, of Wilna, having dedicated to the emperor a small publication on the occasion of the coronation, the monarch graciously received the homage, and sent the poet a gold ring set with valuable gems.

THE SYNAGOGUE AT BOJANOWA.—We recorded in our last but one the destruction of the synagogue by fire, and that the Board of Deputies had issued circulars to the various congregations in this country, calling upon them to assist our co-religionist in their sad misfortune. A correspondent writes to us that this very synagogue fell some sixteen or seventeen years ago, a prey to the same devouring element on יום כפור, which spread consternation among the inhabitants of Bojanowa, and of course prevented the Jews from solemnising that day according to usual custom. I need not describe the awful scene which a synagogue on fire presented on such a holy day, when the house of God is filled with men, nearly all clad in their shrouds, and women, likewise all dressed in white. The rush and confusion which ensued, and the terror which could be seen depicted on every face, is beyond description. They instituted in that same year another Day of Atonement, for which a day was set apart, if I recollect right it was the first Monday in חשון, which was observed as a strict fast, and when special prayers (סליחות) were said. That day, I am informed is still observed by the Bojanowa Jews as a fast day.

OUR COMMUNAL WEEKLY GOSSIPER.

A JEWISH LUNATIC ASYLUM AND REASONS FOR IT.—REGENCY IN PRUSSIA, WITH THE CHARACTER OF THE KING AND ITS INFLUENCE ON HIS GOVERNMENT AND THE JEWS.—PROJECTED REFORM BILL IN ENGLAND AND ADMISSION OF JEWS TO THE LEGISLATURE.—THE COMET AND THE INQUISITION, A HYPOTHESIS.

[We deem it right to state that we do not identify ourselves with our correspondent's opinions.]

I will begin this week with making a suggestion. The Registrar-General has informed us that lunacy is on the increase in England. We know that our community bears its share of the affliction. Recent painful disclosures have brought to light the ill-usage to which lunatics have been exposed in several asylums. Why should a co-religionist not open one for the reception of unfortunate brethren? Whatever our faults may be, cruelty is not one of them. Jewish families, therefore, a member of which should have the misfortune of being afflicted, would thus find a refuge where they at least would be sure of kind treatment. There is also another advantage which such an establishment would hold out. It would screen the inmates from the machinations of conversionists. The offer of such an advantage will no doubt startle you and my unsophisticated brethren, who will pronounce me ripe for such an asylum for being capable of supposing that proprietors of such refuges should so grossly betray the confidence reposed in them, and should have so little regard for the tottering structure of the lunatic's intellect, which it is their sacred duty to prop up. My reply is, strike me, but hear me. There are lunatic asylums in England to which such practices are not strange. I deal in facts, not in conjectures. I am for obvious reasons not privileged to give particulars. But why should you doubt the existence of such proceedings in England, the hot bed of zealots and conversionists, when the glorious achievement of similar exploits abroad is publicly boasted of. I refer to your own columns, which some months ago made an extract from that enlightened publication called the "Jewish Intelligence," in which a missionary sung a hymn of praise to God Almighty, not for having wrought a salutary change in the benighted intellect of a poor Jewish lunatic confined in some asylum in Wurtemburg—for such a change is beneath the notice of a godly man—but for having illumined the heart of the dotard by blessing the labours of a conversionist who succeeded in proving to the feverish brain of the insane—of course during his lucid intervals—that Judaism was false and Christianity true. How this victory must have rejoiced Exeter Hall. How the hearts of those English dupes, who supply the means for performing such exploits, must have leapt with exultation.

Talking of lunacy, I am naturally reminded of the King of Prussia, who, through mental affliction, is obliged to resign the crown, for practically the appointment of a regency means abdication, there being very little chance at the age of the king of his recovering again the full possession of his mental faculties. The indifference with which this event is regarded in Europe, and the secret satisfaction with which it is considered by the majority of his subjects, impart a lesson to the rulers of the earth, which should not be easily forgotten. This monarch, at one time the hope of his people, the expected restorer of faith, and the idol of the pietests, descends from the throne after having disappointed all, having injured more the cause of religion than any other monarch, and forfeited the good opinion of the evangelicals. The king with the most chivalrous feelings in Europe succeeded in depressing his fine kingdom to the level of a third-rate power. The king with the most Christian sentiments in Europe has absolutely perjured himself by swearing allegiance to a constitution which his minister systematically set at naught. The King of Prussia, ye monarchs of Europe, holds up a mirror to you that you may see what to avoid. A schoolmaster reproached for also visiting bad schools replied, "If I learn in good ones what to do, I see in bad ones what to avoid." Ye rulers of the earth, go into the school of the King of Prussia in order to learn to avoid—being missionaries. I have now named the cause of this egregious failure. The King of Prussia not satisfied with being a monarch, wanted also to be a missionary. He abused his kingly power for conversionist purposes. He wished to be a kind of Protestant pope. No wonder, therefore, that gradually the abuses of the ecclesiastical state—of course in a modified and mitigated form—crept into his dominions. A pope requires saintly cardinals, so the King of Prussia was speedily surrounded by Gerlachs and Stahls, more sanctimonious, more intolerant, and more bigoted than the king himself. The folly of establishing a Protestant bishopric at Jerusalem originated in a mind full of mediæval dreams, and the scruples raised by the habitual disregard of the rights insured to the Jew in the constitution, could easily be appeased by the consideration that their exercise was incompatible with the Christian state, such as in the religious monomania of the missionary king rationalistic Prussia formed. Farewell ye Gerlachs and Stahls, ye evil geniuses of a well-meaning but weak-minded king. Retire again into the comparative obscurity from which the mighty hand of a king drew you. *Johanna geht und nimmer Rehrt sie wieder.*"

From slavery to freedom—from arbitrary Prussia to constitutional England. You have no doubt seen the projected reform bill circulated by the liberals. There is not a word in it tending to efface the disgraceful act of last session, and which makes the admission of Jews to Parliament dependent upon the resolution of either house. Could not a clause to this effect be introduced? Let the Board of Deputies look to it. An excellent opportunity offers itself for effecting this object in a most satisfactory, although indirect way.

Permit me to conclude my gossip with a hypothesis which, although soaring very high, shall also descend very low. It shall reach up to the comet, and sink deep to the inquisition in Rome. It has at all times been held that the appearance of a comet betokened the downfall of some mighty potentate. Why should not Donati's comet signify the imminent extinction of the Roman inquisition? The fact of its having been discovered by an Italian may be typical of its doom, for it is said: "Thy destroyers and thy devastators shall go forth from thee;" and surely the inquisition is powerful and terrible enough not to be beneath the notice of these special celestial agents. Take, therefore, courage, ye good men, who, like St. George of old, are now engaged in subduing the dragon of Rome. Heaven itself sends you an omen. Your destiny, as well as your glory, it may be to destroy the fangs of the monster.

REVIEW.

"שבתות ה'"—"The Sabbaths of the Lord." Being Sabbath Meditations on the Pentateuch and Haphtorahs, each Meditation concluding with an appropriate Prayer. By M. H. Bresslau, Professor of Hebrew. London: published by the Author, 18, Mansell-street, Goodman's-fields.

A publication of religious meditations cannot but be an acceptable gift to the community, there existing so few books of a similar character. Were we to enumerate them we do not think they would exceed half a dozen, and nobody will deny the desirability of possessing edifying works in sufficient variety to adapt themselves to the different degrees of mental culture, the warmth of feeling, the cast of mind, and so many other circumstances of the various classes whom it is sought to impress by such productions. From the style and tenour of the meditations under notice, we should say the author had principally in view that numerous class of co-religionists which, without possessing any profound knowledge of Hebrew, are yet prompted by warm religious sentiments, and wish to learn their obligations in plain yet impressive language, to be reminded of their duties, and to be edified by the sublime examples of piety, and the fear of God, set by the personages introduced as principal actors in the Bible, and as illustrated in our post-biblical literature, proceeding from the sages of Israel. Mr. Bresslau accordingly makes no attempt at fine writing, or at high-flown language, or at learned scriptural dissertations. But perhaps it will be best to copy one of the meditations itself, that the public may be able to judge for itself. We reproduce a portion of the meditation on "the Third portion of Genesis"—the portion for this week:—

The corrupt age which "filled the earth with violence" having been swept into eternity by the fearful deluge—the building of the tower of Babel, intended "to reach unto heaven," having been frustrated, and its projectors scattered abroad by the Founder of Language and Speech—a man arose who regenerated the fallen world, and elected by God to become a blessing to all the nations of the earth, hoisted upon its ruins the flag of truce, and reconciled the universe with its wrathful Creator. That man was Abraham. Nursed in the cradle of idolatry, reared in the hot-bed of Polytheism, and bred in its profligacy and abomination, he, nevertheless, understood and proclaimed the unity of God, broke to pieces the idolatrous images worshipped by his own father, and armed with the invincible weapons of that faith, escaped unscathed the fire of the furnace in Ur of the Chaldees. From the darkness of idolatry which obscured the earth, Abraham caused the all-illuminating light of God's unity to shine forth in its full power and transcendant truth—the light which is indicated in the allegorical phrase of the Midrash, "A brilliant diamond was suspended from Abraham's head, which illumined the whole universe." Its brilliancy is still manifest in the light of civilisation which it diffuses over those countries and those climes, where the penetration of its rays was not impeded by the sword of Paganism; and its genuineness still proved by its lasting character, which has withstood the heavy and incessant blows inflicted on it by the iron hammer of tyranny and oppression. The unity of God is indeed a precious diadem, whose variegated colours reflect the manifest attributes of the Deity, each shining forth brilliantly to guide the inhabitants of the earth; but which no physical power, however great, can separate, and no spiritual craft, however subtle, can divide. And it is this great doctrine which Abraham made it his mission to promulgate through the earth—it is this grove which Abraham planted in Beer-sheba, where he called upon the name of the Lord the Everlasting God.

Abraham's father, according to tradition, was a sculptor. One day he went out, and left his son Abraham in the studio, where a man entered and asked for an image, which he wished to purchase. One which had just been finished by the hand of the artist particularly seemed to please him. "How old art thou?" said Abraham. "Sixty years," was the reply. "And a man of sixty will worship a God scarcely one day old!" The man left, covered with shame.

Another day a woman brought an offering of flour for the idols. Abraham received it, and when she had gone, took up a hammer and destroyed them all except one, in whose hand he put the hammer. When the father came home, and found all his idols broken to pieces, he became wroth. "Who has committed this wickedness?" "No one," replied Abraham. "A woman brought a meat-offering, and when I handed it to the idols they began to quarrel and dispute who should first of them have his meal. The largest, however, then grew passionate; he took the hammer and demolished them all." "Son," said the father, "thou art jesting with me; are inanimate stones able to commit such acts?" "Well," said Abraham, "may thy ears hearken to what thy mouth speaks." The father, who well perceived that the blasphemy against the idols would endanger the life of his son if it became known, took his son to Nimrod. When that mighty man heard the accusation, he said to Abraham, "Thou despisest my idols; well then, let us worship the fire." "Why not rather the water, which extinguishes the fire?" asked Abraham. "Well, then, we will worship the water." "But why not rather the clouds which bear the water?" "Well, we will worship the clouds." "But why not rather," again asked Abraham, "the wind, which disperses the clouds?" "Well, then, let us worship the wind." "But why not rather man, who understands how to shelter himself from the wind?" asked Abraham. "I perceive, then," said Nimrod, "thou art seeking to evade my questions by empty talk. We keep to the worship of the Fire, and let the God whom thou adorest come and save thee." When Haran, Abraham's brother, who was just present, heard this, he said: "Whose faith now proves victorious, his god will I worship in future." Abraham was then thrown into the red-hot furnace, and came out unscathed. "To which party dost thou now belong?" asked Nimrod. "To that of my brother," replied Haran, "for his has proved the right one."

Then became Abraham the means of propagating the knowledge of the ONE God, by opening the eyes of the idolatrous world to the futility of polytheism, and by showing to the insensate heathens how ridiculous it was to worship any being but that which is the Creator of every being. And thus became Abraham the instrument in the hand of God to save the universe from destruction. To him then applies the second line of our text:—

> "The wicked are overthrown, and are not;
> But the house of the righteous shall stand."

Faithful to the duties of his sacred mission—the preacher of the Unity of God—Abraham unremittingly exerted his benevolence with the one steadfast purpose before his eyes. At home his tent was hospitably opened to every wanderer, who, after partaking of a refreshing meal, was initiated by the pious host into the doctrines of the Unity, and his mind purged from the dross and mysteries of Polytheism. On his journeys, Abraham sowed the seeds of the true faith, and enjoyed the blessings of his fruits: for "the fruit of the righteous is a tree of life; and he that winneth souls is wise." (Prov. xi. 30). It was such fruits which Abraham gathered from his labours: he saw the tree of life blossom, and its goodly branches extending over the earth; and thus did he "win the souls" of his fellow-creatures. This is, no doubt, the true meaning of the phrase which frequently occurs in the history of Abraham, mentioning first, "the substance which he gathered," alluding to his temporal wealth; and then "the souls which he had gotten in Haran." (Gen. xii. 5.) Nor did Sarah, his wife, according to tradition, remain inactive in the sacred cause. "Abraham," say our sages, "convinced the men, and Sarah instructed the women." At the gate of his tent sat he, to invite the weary itinerant to the reviving shades of the oak, and to refresh his languishing heart with meat and drink. When the fatigued guest had recovered, he overloaded his hospitable entertainer with thanks and blessings: "What," said Abraham, me you bless? Rather bless Him who giveth food unto all His creatures, and from whose hands I received it to give unto thee." "Who is He, and where is He?" asked the astonished traveller. And Abraham solemnly raised his voice, and said, "He, who created the heaven and the earth is the all-kind Father, who provideth for all His creatures; it is He who killeth and reviveth; it is He that woundeth and healeth; He who fashioneth the infant in its mother's womb, and causeth it to see the light of the world." "Pray," said the guests, "teach us how we are to worship that Benefactor, and manifest our gratitude to Him." Abraham then taught them the blessing: "Praised be He who giveth bread to every creature on earth!" And he instructed them in that faith which became afterwards, and will ever be, the guiding-star of mortal life, and the beacon showing the path to Life Eternal.

These are but a few sketches which tradition, founded on scriptural authority, draws of the life of Abraham, the first missionary in the history of the world. The narrative of HIS mission has obtained credence among all classes of mankind; for unlike the missionaries of a modern creed did Abraham perform his sacred task. No ambition of power or office, no desire for influence and wealth actuated his onerous and unostentatious career. When the priest of the Most High God, Melchizedek, brought to Abraham, the Conqueror, after the battle with the four Kings, bread and wine, and invoked the blessing of the Most High God, the Possessor of Heaven and Earth—that acknowledgment was all that Abraham required. When the King of Sodom offered Abraham all the goods of the spoil, to which the victorious leader had a just claim, did he accept the offer? Did he receive the substantial testimonial? or did he ask for any elevation in lieu of it? "I have lift up my hand to the Most High God," said the disinterested missionary, "the Possessor of heaven and earth, that I will not take even from a thread to a shoe-latchet, save only that which the young men have eaten, and the portion of the men which went with me, Aner, Eshcol, and Mamro, let them take their portion." No wonder that such a preacher can make true proselytes, no surprise that he could convince his audience of the truth as it is in the Unity; his disinterestedness and absence of all selfishness vouched for his sincerity, and for the veracity of the account which his history has handed down to the world. The reward and remuneration which were due to Abraham, the unpaid missionary, were, however, soon after this scene, accorded him in a vision. "Fear not, Abraham," said the God of Truth to his faithful servant, "I am thy shield, and thy exceeding great reward." A powerful shield and a glorious reward! The Eternal Himself, whose name he proclaimed, and whose indivisible, immutable, and yet all-merciful and all-forgiving characteristics he had preached and taught to his heathen contemporaries, in spite of the burning furnace prepared by Nimrod, and in the face of the deadly sword which was suspended over his head by idolatrous fanatics. Read we only and reflect upon the life of that man, and we shall no more wonder at the choice made by God, who appointed him "the father of many nations," who of him made a great nation; who instituted him a blessing for all the families of the earth; and unto his seed the Lord promised that land where idolatry and its abominations were uprooted, and superseded by a faith which their great ancestor established, and the moral lessons which it inculcates spread light and civilisation over the globe.

We think our readers will agree with us when we pronounce the volume as one safe in doctrine, practical in its objects, within the comprehension of all, and well deserving a place in the religious library of every Jewish family.

THE POPE AND HIS OBLIGATIONS.—That nothing may be wanting in order to complete the annoyance of the Pope, the Jews are actually beginning to stir up his holiness's bile with their complaints. As a good Catholic, Pius, of course, ought to have a horror of Jews; yet he is compelled to smile upon them in order to obtain money—to caress them in order to have railways—to wheedle and gammon them in order to have concordats with Germany. And now the detestable infidels are actually having the audacity to approach his holiness with memorials, petitions, addresses, and what not, in which they demand permission to reconstruct the temple at Jerusalem! "Not a bit of it," cries the wretched Pontiff; "they want to drag out of Paradise a little wretched Jew boy of Bologna, a miserable sinner whom we wished to convert into an angel of goodness." In fact, a deputation is expected here of the Jews of England, France, Germany, and Italy, having for object to reclaim the poor boy who has been so disgracefully and inhumanly kidnapped by those Roman Catholic soul-snatchers, the priests.—*Daily Telegraph.*

THE OCCURRENCE AT BOLOGNA, A SHORT HISTORICAL OUTLINE.

Under this heading the "Educatore Israelita" for the current month publishes what we consider a supplement, a translation of which we publish.

The blind fanaticism of past centuries having found persuasion unavailing to bring over the Israelitish family to its own faith, had, alas, but too frequently recourse to violence. And this violence was principally perpetrated upon children, into whose tender minds it was thought it was easy to instill a different religious conviction.

The toleration of modern times has inspired milder counsels. The church itself forbade to baptise Jewish children, either secretly or by force. All European governments have issued similar ordinances, threatening the transgressor with severe punishments. The same threat is repeated several times in the over religious laws of Sardinia, previous to the new order of things. Nevertheless, instances of such violence are still met with in our own days, although the justice of the age and the benevolent provisions of the very religion have in some cates tempered and remedied the evil inflicted by brutal ignorance.

Some years back a similar case occurred in a city of Tuscany. The good bishop, however, had the kidnapped child restored to the disconsolate parents, on the sole condition that free access be granted to an ecclesiastic in the house, who should impart to the girl Christian instruction, and that the child, at the age of fourteen, should be at liberty to decide which religion she wished to embrace. For that government, then not very liberal, this was a benevolent concession, which steered a middle course.

Lately an ignorant servant baptised secretly a Hebrew moribund infant, the nurse of which she was. This occurred at Genoa. The fact being discovered the servant was delivered over to the police· After a lengthy inquiry it was discovered that the child had not been baptised in a valid manner, because the words prescribed by the rite had not been pronounced. But the attempt in itself was criminal, and the proper tribunal is now engaged in taking proceedings against her and her accomplices.

A different and much more painful result has as yet attended the case at Bologna. The child of poor Mortara was violently torn from the arms of the disconsolate parents, and justice has not yet been done to him. The whole Israelitish family of Europe was greatly agitated by the occurrence. A cry of pain and indignation burst forth from all hearts not closed to pity and justice. The Israelitish council of Turin took, under these circumstances, a noble and glorious initiative. It drew up an eloquent memorial to be presented to the central authorities in France and England, that they might co-operate with it in obtaining redress for an act of such gross injustice. This memorial was with admirable concord signed by all the twenty one Piedmontese congregations, and was reproduced by the official gazette of Turin, as well as by many Piedmontese, French, and Belgian journals. The Piedmontese press thundered with all the force of a just indignation; and among the Lombardo Venitian journals, the "Età Presente," of Venice, expressed itself with such eloquence that it deserves the acknowledgment of all Israelites.

Even before the memorial alluded to was presented the Israelitish assembly in England (Board of Deputies), in an animated sitting, long discussed the subject, and only refrained from action from excessive caution, as the fact had not been brought under its notice in an authentic manner.

In consequence of a most impressive appeal by Dr. Philllipsohn of Magdeburg, the indefatigable advocate of the Israelitish cause, forty German rabbis have united and addressed a joint memorial to the pope, asking not only the restitution of the child Mortara, but also an authoritative decision which should declare as null and void the consequences of such secret and forcible baptisms. This is an example which we lay before our Italian rabbis, and our brethren in Europe and America.

At the moment in which we write matters are in the following position. Full of confidence in the intervention of public opinion,* we neither can nor will we despair of the justice of the church itself. We know that (an unusual thing) already twice permiseion was given to the father Mortara to see his son, and that some shadow of hope was left to him. The last word had not been spoken; and this cannot and will not be a word of iniquity.

A FEW REFLECTIONS.

The civilisation of our age has not yet closed the long and unfinished martyrology of the Israelites family. Violence sanctioned by law, has ceased almost everywhere; but individual brutal fanaticism still renews here and there examples of ancient barbarism. Our mind always recoils from the publication of similar facts, because our only object is to bring nearer the minds, and to avoid everything that could feed hatred or vengeance. But in so grave a matter, the wrong of which not only affects an individual, but society in general, we cannot suppress our indignation and that of our co-religionists,

There are in society certain moral principles which all governments and all religions have acknowledged and respected, because their denial would involve the destruction of all society itself. A government that would not recognise and sanction them could not call itself a government. The most sacred of these principles are certainly the parental rights sanctioned by a Divine law anterior to all revealed laws, because they are deeply impressed by God himself in the innermost nature of man. These rights form the foundation of all families, of love, of peace, and of the sweetest and most holy affections; they are the firmest root of all civil intercourse, without which the social edifice would crumble to pieces.

That brutal violence should occasionally tear children from their parents is but too frequently the effect of human perversity. But a law that should authorise such violence, condemned by all the laws of nature and humanity, would be an impious derision, would be an insult to God and man. A code that could contain such a law would impress a dark blot of barbarism on the most civilised age. This would be a law which would turn into mortal agonies the highest endearments and the holiest affections of life. For the poor Israelitish family this new legalised martyrdom would open a source of convulsions and agonies not less painful than those endured in the ages of barbarism. Poor fathers, ye who devote to the future of your beloved children all your thoughts and all your exertions, ye who found on that future the sweetest hopes of your old age, tremble! One day ye may be told, in the name of the law, "Your children are not yours; between your life and theirs is erected a bar of odium; between your infirm old age and their vigorous youth, a curse." Poor mothers, ye who affectionately fondle the fair haired infant, and with exstacy caress it, as though there should be no end to your joy, tremble! Perhaps these beloved children are no longer yours. Perhaps that in the name of the law you will be told one day: "These children are not yours." They live, they love you, they cling desperately to your knees, but the law destroys all your rights, and declares that they are no longer yours—and they are snatched from you.

This would be a law of constant distrust and incessant hatred. The poor Hebrew would be compelled to look with suspicion upon his Christian brethren, and tremblingly watch every step and every act of theirs, and fear treason every moment. Domestic peace and social brotherhood would be destroyed. Who shudders not at such melancholy effects?

The tribunal of the Roman inquisition has declared valid the baptism administered to the child Mortara. We do not wish to discuss this verdict. But this verdict, which establishes in the Christian sense, as it were, a relation between the child and God, cannot violate the rights and the duties, cannot change the relations between the child and menkind.

If the papal government, as a religious power, recognises the new relation which concern God alone, it must, as a civil power, not violate the most sacred rights of nature and humanity, and cannot but restore the child to its disconsolate parents.

That the Christian religion can call itself a religion of love is a title which redounds to the honour of our faith, from which it took origin; but this boast can only be laid claim to in conjunction with justice and love.

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* We perceive with pleasure, from the journals, that the English Israelitish assembly had scarcely received the memorial from their Piedmontese brethren, when it immediately appoinied a special committee, presided over by the celebrated Montefiore, and will perhaps send a deputation to Rome. At the same time the French Israelitish consistory presented an address to the emperor, in order to obtain his efficacious intervention in so flagrant a violation of the rights of a family and of justice.

Paris.—The Infamous Act at Bologna. — The crime lately perpetrated at Bologna has been the general topic of painful comment in the community during the holidays. The Chief Rabbi himself, in his sermon on ראש השנה touched upon it, and the prayers, so feelingly alluding to our martyrology in former ages, particularly moved those who understood them. A great personage of our body has taken steps in the matter, independently of those by the central consistory. All eyes are now turned towards the emperor. It would be deplorable if such an act should remain unchecked. —*A. I.*

Daughters of Israel.—California.—The "Sacramento Union" of a recent date says: "A meeting of young ladies, daughters of our Jewish citizens, was recently held at the synagogue, for the purpose of organising a society to raise funds to assist needy children. The following were elected officers. (We omit the names, as not being known on this side of the Atlantic.) In view of the fact that the members scarcely in any instance exceed the age of ten years, and are earnestly at work for the active consummation of this purpose, the circumstance is worthy of note, as a remarkable development of the age.—*Mariposa Democrat.*

Monimail.—Swallows.—"The swallows observe the time of their migration." Jeremiah viii, 7.—During the last forty years I have had repeated opportunities of witnessing the literal fulfilment of this beautiful passage of sacred writ. In front of the schoolhouse, and at about twenty-eight yards distant from it, grows a lofty elm. This tree seems to be a favourite autumnal rendezvous for these sweet little "joyous birds of the wandering wing," immediately prior to their departure from this northern and cold climate, for the "shores of the green old Nile;" or,

> The land where the roses of Sharon smile;

or,

> The palms that wave through the Indian sky;

or,

> The myrrh-trees of growing Araby.

Upon no former occasion did I ever experience such placidity of mind and elevation of soul, as when contemplating this ærial assemblage upon the afternoon, between three and five o'clock, of Thursday last, Sept. 16, 1858. The sun shone brilliantly; the firmament exhibited its most beautiful azure hues, and as not a zephyr even moved a single leaf, it reminded one vividly of the Palestinian atmosphere, as rapturously described by some modern travellers. The assemblage,* it is true, was not near so large as I have sometimes seen; but they compensated for the want of numbers by their delightful vivacity, cheerf. ' chattering, and their truly sublime and graceful gyrations, which they occasionally performed, as if trying how their tender pinions would stand the protracted journey which they were just about to commence—

> "O'er fell and fountain sheen—
> O'er moor and mountain green—
> O'er the red streamer that heralds the day—
> Over the cloudlet dim—
> Over the rainbow rim—
> Sweet little birds, hie, hie ye away."

Alex. Espline.—Monimail, September 20, 1858.

* They consisted entirely of the species "hirundo rustica. Not a single "H. urbica" was present. "Sh. riparia" could not be expected. I have only seen this season two specimens "hirundo apus."

THE FORCIBLE ABDUCTION AT BOLOGNA.

It was with extreme regret that we noticed that the few opinions of Roman Catholics on this horrible crime which reached publicity were in defence of it. By such an apology, general Roman Catholicism identifies itself with the particular one in the papal states. By such an apology the church renders itself responsible for the inquisition. By such an apology the church imposes upon itself the full weight of the well-deserved condemnation which the sober-minded of all religions are disposed to confine to the inquisition. The straightforward and only honourable course of right-minded Roman Catholics is to declare aloud that Catholicism and the inquisition are not identical, and that although the latter may consider itself justified in kidnapping infants under the pretence of their having been secretly baptised, the church itself protests against such a monstrous doctrine. We were therefore particularly pleased with the following correspondence, which we copy from the "Western Times" of the 2nd inst.:

6, High-street, Exeter, 29th Sept., 1858.

My Dear Sir,—Knowing well your desire to remove through your widely-spread journal any evil impression that may have gone forward to the world, tending to prejudice the minds of your readers against any religious body, and as the circumstance referred to in the enclosed letters have become public, I think it is but due to the aged and respected Catholic clergyman of this city, to give publicity to his valued opinion in the matter. I will therefore feel greatly obliged by your finding space for this and the two enclosed letters.

I am, my dear sir, yours faithfully,

Alexr. Alexander.

Dear Mr. Alexander,—Last night I received by the London post a printed paper, relating the forcible abduction of a Jewish child at Bologna, on the pretence that this child, at the age of 4, had been baptised by a Christian maid servant. For the honour of humanity and Christianity, I trust this is not the fact. A father has a natural right over his children, and without his free consent, it is unjustifiable in a Christian to attempt to baptise them. Until further evidence I cannot believe that the civil authorities could uphold such an abominable act, but would visit it with the severest punishment.

The letter of Marco Foro is dated Turin, 19th Aug. Surely by this time the truth should have come to light. I feel a deep interest in the matter, and you would confer a great favour by giving me at your convenience the result of the investigation of what so far appears to be a nefarious transaction.

With every kind wish I remain your faithful servant,

Exeter, 24th Sept., 1858. Geo. Oliver.

6, High-street, Exeter, 27th Sept., 1858.

My Dear Doctor,—Your communication reached me on the Feast of Tabernacles, consequently was prevented from replying to it ere this. From what I have gathered I very much regret to say the statement regarding the abduction of a Jewish child, and baptised by a Catholic priest at Bologna, is too true; and I also fear another case, of a nurse having confessed that she had been prevailed on by a Romish priest to starve an infant, so that it might be baptised previous to its death, is, I fear, also true. The British Jewish Deputies are at this moment using their endeavours to restore the first-named child to its bereaved parents. My dear sir, I needed not the kind sentiments expressed in your communication to convince me of your abhorrence of such inhuman and irreligious acts; your kindness of heart, uprightness, and liberal principles, are too fully known by all who have the happiness of your acquaintance to think for a moment you would countenance such acts.

I am of opinion that publishing your valuable letter on the subject would tend to do much good, inasmuch as it would have great weight with Catholic noblemen and others in this country to use their influence and interest with their co-religionists in the countries where such diabolical acts have been perpetrated, and prevent a recurrence. Would you, therefore, permit me to do so?

Wishing you health and comfort in your declining years, I am, my dear sir, yours faithfully,

To Rev. Dr. Oliver. Alexr. Alexander.

Missionaries to the Jews.—We have often alluded to the painful feelings raised in the minds of Jews by the very name missionary, and which alone is sufficient to destroy every prospect of success with the masses. This, of course, is denied by the conversion organs, who have always a great deal to say on the kindly reception given to hired conversionists. But every now and then something oozes out, which undesignedly, and therefore more forcibly, corroborates our statements. In the number for the current month of the "Jewish Intelligence," a missionary gives an account of his journey to Prague. Let him speak for himself. We have nothing altered, except one word in italics, and whilst we disbelieve his having been received in a friendly way by any Jew, his own words fully show that he is aware that the capacity in which he appears, as expressed by the word missionary, is far from being pleasing to the Jew. "As I got into the Jewish quarter at Prague, I thought I was back again in the Ghetto at Rome; here was a Jewish city in the midst of a Gentile one; here were faces peeping out at every door and window, and voices and gesticulations peculiar to the exiled race of Israel. The Ghetto, the ancient synagogue, the Jewish population of Prague, have been described by various of our missionaries. I need only say that we met with a kind reception from the various Jews we called on here, and that they were willing to hear, and some of them not reluctant to inquire into the truths of the Gospel; and I verily believe that if our missionaries were only called agents or ministers, or some less *hated* name, they might travel from London to Bagdad, and meet with a kindly reception from the Jews the whole of the way."

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NOTICE.

Our Subscribers are respectfully reminded that, the Quarter having expired, the Subscriptions are due. To avoid needless writing and postages, the receipt of the Subscriptions will, in imitation of the American papers be acknowledged in our journal in the week of their receipt, and such acknowledgment shall have the validity of a receipt.

NOTICES TO CORRESPONDENTS.

Those correspondents who have not heard from us this week will be written to in the course of the next. "Tamworth Tories."—Not available for our columns. M. H. B.—The digest of sermon was unavoidably deferred.

In the paragraph in our last, headed "New Synagogue," we are requested to state the name of the gentleman alluded was Mr. Isaac, not Israel Samuel.

Subscriptions to the "Jewish Chronicle and Hebrew Observer:"—Messrs. Platnuer, Bristol, up to Sept. 30, 1858, £1 12s. Madame Collette Jacob, Brighton, up to Sept. 30, 1858, 8s. Mr. Mark Marks, Cardiff, up to Sept. 30, 1858, 4s. Mr. L. Haymans, Liverpool, up to Sept. 30, 1858, 10s. 8d. Mr. H. Joseph, Hockley Hill, Birmingham, up to Sept. 30, 1858, 8s. Mr. Ansell Spier, Manchester, up to Dec. 31, 1858, 9s. Colonel Gawler, up to Oct. 30, 1858, 16s.

Sabbath commences this afternoon at half-past four. and terminates to-morrow evening at 53 minutes after 5.

Portions of Week, Sedrah,—לך לך
Genesis xii. 1.
Haphtorah—Isaiah xl.

The Jewish Chronicle,
AND
Hebrew Observer.

LONDON: FRIDAY, OCTOBER 15, 1858.

THE POLISH JEWS.

The gloomy picture of the sufferings of the Polish Jews, which it was our melancholy task last week to lay before our readers, constitutes one of the saddest pages in Israel's sad history. Neither the Middle Ages nor modern time present a parallel. In order to find something analogons, we must follow the stream of time to remote antiquity. It is only the period of the rule of Visigoths in Spain, which is disgraced by similar laws. It is not only in its anarchy and its inability to govern herself that Poland stands alone, she is also unique in a legislation which, since the Pharaonic ages, was unknown to the world. It is true the mediæval times witnessed scenes equalling, and perhaps exceeding in horror those habitually enacted in the nineteenth century on the banks of the Vistula. But then they were generally the consequences of a momentary popular phrenzy. They were rarely perpetrated by the command of the authorities, and under the sanction of the law. In most cases ruler and legislature, such as it was, interposed in favour of the persecuted. Atrocities on the Jews were committed despite the laws: and if they but too often remained unavenged, it was not on the part of the king or emperor for want of will, but from lack of power. Not so in Poland. Monarch, legislator, and people seemed to vie with each other who could instil the largest amount of gall into the bitter cup which it was the lot of the miserable Jews to drain to the very dregs. As the inquisition had reduced into a refined system the art of racking its victims, so had the Polish legislation for Jews carried mental torture to its highest perfection. It was a masterstroke in the art of inflicting agonies, first to grant the Jews exemption from military services, on condition of their paying a special exorbitant tax, and then making them pay the tax and compelling them to serve as soldiers. It was a refinement of this cruelty when the little boys were snatched from the arms of the parents and brought up for the army, in order to punish the refractory Jews who, perhaps in their silly belief that the breach of contract on the one side freed also the other from the fulfilment, sought to evade the military service. It was, however, the superlative, the very nonplus-ultra of atrocities, when the maxim was propounded by the law, that from the very moment these tender boys had fallen into the clutches of their kidnappers, the parents had forfeited all rights to their children, and that, by sprinkling a little water on them, the church had inalienably acquired them. The Mortara abduction case was repeated every year on a large scale, as becomes so gigantic an empire as Russia. Talk of Pharaoic laws. The enactments of the Czar Nicholas beat them hollow, and the question is whether each father and mother, as in mute despair they saw their darlings dragged away, never to see them again, would not have preferred to cast them into the river had it been in their power. Our imagination recoils in horror from picturing to itself the scenes of agony which must have been enacted season after season in the disconsolate congregation of Poland. What is most painful to contemplate is, that these atrocious laws, equally disgracing the monarchs that could issue and the country that could tolerate them, were not a relic of bygone barbarous ages, but were the production of comparatively modern times. Poland in past times was the Paradise of the Jews, and it is only the fanaticism of subsequent periods that reversed the picture. Whilst the fate of the Jews in the course of the present century was nearly everywhere ameliorated, in Poland alone it deteriorated. On reading over the account of the sufferings of the Polish Jews, as inflicted systematically and deliberately by law, one begins to doubt the reality of the boasted moral progress of the age, and feels the justice of the remark of Professor Walsh, lately made in his inaugural lecture of the London University, when, after comparing the relative claims of the past and present to moral superiority, he pronounced the contest a drawn battle.

It is said, miracles will never cease. Here is a more real one than any of those which sufficed for the canonisation of the greatest saint. The continued physical existence of a population under such oppression is truly marvellous. The wonder is that a people subject to such cruel treatment and such systematic degradation should not have become converted into a herd of brutes. The wonder is, that in a people so habitually wronged, peeled, and trodden down, and whose most sacred feelings have been most grossly outraged, every spark of morality should not have been trampled out. The wonder is, that in the mind of such a people, not conscious of any crime by which it incurred such punishment, Christianity should not have become synonomous with fanaticism, and Christian with torturer. The wonder is, that such a people should not have considered itself justified in the disregard towards Christians of all those sacred obligations which religion and morality command and society exacts.

That the Polish Jews should have been able to bear up, amidst unparalleled hardships, and should have increased in numbers; that amidst all the humiliations and obstacles experienced, they should have evinced so much taste for study; that the literature of their people should still be cultivated among them with uncommon eagerness and zest; that thousands of them should evince a skill, ingenuity, and abilities in the various trades, arts, and sciences, to which they apply themselves, equalling those of their other countrymen; that many of them, on opportunity serving, should have exhibited features of true patriotism and real philanthropy betokens a degree of vitality, innate indestructible loftiness of character, and genuineness of feeling, which we consider truly remarkable, and which we believe would not have been retained by any other population, had it for the same length of time been placed in the same position. The thought involuntarily arises, if this be the remnant of the mental riches of the Polish Jews what would have been the bulk of this wealth, had the grossest violence not been incessantly engaged in its destruction. The thought naturally arises how fortunate Poland, if her Gentile inhabitants, instead of persecuting their Jewish fellow-citizens, rendering them inimical, alienating their feelings from the common country, and separating their own interest from that of their neighbours, would have hailed them as their brethren; would have invited them to a cordial co-operation for the welfare of the father-land; and would have extended over them the protection of the same laws. Might not then the fate of Poland materially, socially, and perhaps also politically, have been different from what it is now. In mentally comparing Poland's state and that of her Jewish inhabitants with the position they might have held, but for the inhuman treatment to which she subjected them, one cannot fail to perceive the historical nemesis, even as the finger of God is visible in suicidal Spain, which robbed herself of some of her noblest energies and highest abilities, as yet unreplaced. Fortunately for Poland it is not yet too late. There are undeniable indications of a change of policy. As in many other points, so also in this, Alexander II. seems to have discovered the errors of his father, and is anxious to remedy the evils. In this work the Czar enjoys the satisfaction but rarely allowed to legislators, of gratifying his undoubted goodness of heart whilst pursuing a line of sound policy. The true interests of Poland point to the way which his benevolence has marked out. The very fact that the Jews were permitted to lay their grievances before him, shows that he is disposed to redress them. And although no comprehensive ukase has as yet swept away the disgraceful system which he found, yet the mild interpretation given to existing laws in cases of doubt, the commission convened by him deliberating at St. Petersburg on Jewish legislation, and the various acts of mercy frequently exercised by the Emperor towards his Jewish subjects, betoken the approach of the ardently wished-for change, even as the single rays of the sun breaking through the clouds after a thunder-storm announce the speedy appearance of heaven's glorious luminary in all its splendour.

Society for the Relief of the Aged Destitue.—The charity has just put forth a report detailing what the executive have done since its formation, and appealing to the public for further support. We understand that the success of the charity has been mainly brought about by the exertions of the honorary secretary, aided by the efforts of an excellent committee, one of the most active being Mr. M. H. Bresslau. The committee being desirous of testifying their gratitude to these two gentlemen, have resolved to present both Mr. Bresslau and Mr. Levy with some token of their esteem and respect. These testimonials will be given at an early date.

Liverpool.—A Fellow of the Musical Society of London.—Mr. Benjamin R. Isaac, professor of music in this town, and associate of the Royal Academy of Music, has recently been elected a fellow of the Musical Society of London.

Camp at Aldershot.—Messrs. Defries.—We understand that the eminent firm of J. Defries and Sons, glass chandelier and lamp manufacturers, of Houndsditch, have been again entrusted with the contract for lighting the whole of the camp at Aldershot, where nearly 7000 lamps are weekly lighted. We believe a great many tenders were sent in, but the above firm having given such general satisfaction during the last three years theirs was accepted. This is truly gratifying, for a firm which uses its means with such intelligence cannot but stand pre-eminent among its competitors, and cannot but be a credit to the community, of which its partners are zealous members.

Coventry—Philanthropic Society.—At Coventry there exists a philanthropic society for the benefit of the distressed of all creeds, founded by a co-religionist, Mr. Joseph Levi, now of Liverpool. We are pleased to see Jew and Gentile co-operating on the neutral and extensive field of charity. We therefore notice with pleasure that both in the annual report just published, as well as in the speeches delivered at the annual dinner of the members, the services, the liberality, and the continued benefactions of the founder are gratefully alluded to. It is by no means necessary for the welfare of society that all men should agree on certain obstruse doctrines; but it is absolutely necessary that in their acts of charity they should not be influenced by any such differences of opinion.

Pews in the Synagogue.—We copy as a curiosity the following advertisement from the "Israelite," an American Jewish paper appearing at Cincinnati: "Pew for Sale.—Pew, No. 36, in Broadway Synagogue, with a beautiful Ladies' Front Seat, will be sold at a very reasonable price. Apply to Jacob Child, 126, Ninth-street."

United States of America.—A Jewish Ambassador to Spain.—We copy the following paragraph from the "Israelite." Extremes, they say, meet, and so it happens that Turkey and the United States are the only powers choosing to be represented by Jews. "The President of the United States has offered the post of Minister to Spain to Mr. Benjamin, the United States Senator of Louisiana; to Benjamin, the Israelite, notwithstanding the lamentations of the "Churchman" and the Cincinnati "Gazette." We rejoice particularly in this fact, for it was Spain who exiled her Hebrew subjects the very same year that, by her agency, America was discovered. And Spain is to receive her last blow in America from the hands of an American Israelite, most likely a descendant of the exiles from Spain, who is to acquire Cuba for the United States, to strip Spain of the last vestige of power in America. Again we behold the justice of Providence visibly revealed in the history of mankind. Whether Mr. Benjamin will go to Spain is doubtful, but we hope he will, and we also expect he will succeed in expelling the Spaniard from American soil. This continent belongs to liberty, the Nemesis to European despotism. No foreign despot should have foothold here.

Philadelphia.—Infidelity and Circumcision.—Mr. H. Rosenheim, the chief of the socialists, rationalists, infidels, free thinkers, &c., &c., a highly intelligent gentleman, had his son circumcised by an Israelite, in the strictest sense of the terms, according to Hebrew rites, thus preparing the child to become an Israelite.—*Israelite.*

Mr. Miranda, the English Tenor.—The "New New York Times" says of the new tenor in Mr. Cooper's English opera troupe, Mr. Miranda, (pupil of Mr. Howard Glover,) "We have had no such voice in this city for very many years. Compared with the ordinary run of English tenors he is a Tamberlik to the three bent parer man. His voice is manly, clear, sympathetic, and of unusual power. In the opera he knows how to use it to advantage, not only in the solos, but in the concerted pieces. His success was unequivocal and deserved." This gentleman will be recognised by our readers as the celebrated tenor who, on the formation of a choir in the Great Synagogue engaged the rivetted attention of the worshippers by the peculiar beauty of his intonation, and the melodious delivery of the frequent solo pieces confided to him by Mr. I. L. Mombach.

Religious Reflections, by the late Hyam Hyams.—The following reflections were found among the papers of the deceased:—"Religion enhances every enjoyment.—We may see how completely religion is adapted to the nature of man, by observing that even the elements of enjoyment (and they are many, though fleeting,) which this world contains, are never fully tasted but by religious persons. Those abundant sources of pure delight which are to be found in the heart, the intellect, and the imagination, are never received in their fullness but by them. And why? Because they are germs of their future and more glorious being, and can only flourish in a soil akin to that ultimately destined for them. In a worldly mind, like plants removed from their original soil and climate, they exist indeed, but with a blighted existence; and produce, but how degenerate is the production. Everything that wants religion wants vitality. Philosophy without religion is crippled and impotent—poetry without religion has no heart-stirring powers—life without religion is a complex and unsatisfactory riddle—the very arts, which address themselves to the senses, never proceed so far towards perfection as when employed on religious subjects. Religion, then, can be no obstacle to enjoyment, since the only sources of it which are confessedly pure are all enhanced by its possession.—H. H., 29th July, 1839.

Loss of the Austria.—On this ill-fated vessel we learn were also several co-religionists. It has not yet transpired how many of them were saved, although, from the names of those rescued from death, we conjecture there were at least two.

Morocco.—Emigration of Jews.—The emigration of Morocco Jews to the Holy Land, which had been permitted some time ago, and in consequence of which hundreds of them had repaired to Palestine, has again been forbidden.

Gibson, the Sculptor.—Herr Wertheimer, of Vienna, in his Annual for 5619, enumerates the various living Jewish artists of eminence. Among these, according to the "Osservatore Triestino," he mentions "the English sculptor Gibson, who lives at Rome, and there enjoys a high reputation." (Have our readers ever heard of Mr. Gibson being a Jew, or of Jewish extraction?) The following eminent Jewish artists on the continent are enumerated by the same author.—Painters: Oppenheim, professor of painting in the civil artistic institution, Frankfort-on-the-Maine; Lömlein, at Paris; Bleibtren, at Düsseldorf; Heilbutt, at Paris; Pantremoly, at Nice; and Pollack, at Rome. Sculptors: Susseman, at Brussels, whose sculptures met with such success at the exhibition of fine arts in Brussels; and Guldenstein, engaged in executing various pieces of sculpture for the royal court of Würtemburg.

Paris.—Mr. Maguire, M.P.—The honourable member for Dungarvon has passed through Paris, *en route* for Rome. This warm advocate for freedom of conscience is understood to be intent on remonstrating with the local authorities on the late kidnapping of the Jew child, now a captive in Rome.—*Globe.*

Detroit, Michigan.—A Jewish Treasurer.—We are happy to notice that our co-religionist, Mr. Edward Kanter, of this city, member of the state legislature, has been nominated for treasurer of the state of Michigan by the democratic convention. The "Detroit Free Press" remarks on this occasion: "Edward Kanter for State Treasurer.—This is excellent. Mr. Kanter is an educated gentleman, an earnest democrat, and a true man. His fitness for the office is eminent. As a member of the committee of the legislature to examine into the state of the treasury, his exposure of the rottenness that he uncovered has provoked the intense hatred of the state administration and its dependents, but this will only commend him to the tax payers. He is wanted in the very place for which he is nominated. Place him there and the public funds will be sacred to the uses for which they have been raised, and his whole influence and power will be exerted to bring the expenditure within the receipts. He will never, in imitation of his competitor, travel about the country on pleasure excursions at the expense of the treasury.—*Israelite.*

Vienna.—Jewish Rights.—The admission of Baron Rothschild to the British Parliament will not only exercise a considerable influence on Prussia and the rest of Protestant Germany, but it cannot fail to exercise a considerable influence on Austria, which is connected with England by many ties. The "Augsburg Gazette" published some well-written articles on the subject. It says Austria cannot help looking upon this act of England's Conservative statesmen as an act of necessity, a necessary concession to the unanswerable demands of the time. Had this bill been passed under the administration of Lord Palmerston and other reformers, Austria might have viewed it as an innovation to gratify reforming propensities. But, being passed under Derby's Conservative administration, Austria must take notice of it, and come to the sober conviction that the emancipation of the Israelites and their religion is not a party measure, but a dictum of justice. "Already twenty years ago," that paper continues, "hence at an unfavourable time, Mr. Scari, the professor of statistics and politics of the Olmutz high school, in his book, called attention to this inequality of rights. At a time when Hungary was not in the Austrian state, the liberty of the church not proclaimed, when the Catholic church itself was superintended by the state, at such a time it was quite natural that none should complain of the oppression weighing on the Israelites, or call it an injustice. But now, when the Catholic church is granted every liberty of action, as it exists in no other state, when the official guardianship over the church has not only ceased but is rendered impossible, the official guardianship over the Israelites has no meaning whatever." No doubt this state of things will soon change for the better. Both England and Russia press Austria on this particular point.

BOARD OF DEPUTIES.

The Board met on Monday evening last, at the vestry-room of the Bevis-marks Synagogue, Sir Moses Montefiore, Bart., in the chair.

The minutes of the last meeting having been read and confirmed, the special committee presented its report concerning the Mortara case.

ABDUCTION OF A JEWISH CHILD AT BOLOGNA.

The secretary said that in so important a case, engrossing the attention of the whole Jewish world, the special committee deemed it expedient to particularise in its report all the steps taken in the matter; and for this purpose he would read all the resolutions passed at the several meetings, the measures taken in consequence, and the correspondence to which they had given rise. The secretary then entered into details, read copies of the appeal addressed to the English press, enumerated the journals which had responded to it, among which the Board was pleased to find nearly all daily journals, several influential weeklies, as also some religious papers.

The President remarked with great satisfaction that although the appeal had only reached the "Times" office at 11 o'clock at night, yet all the documents appeared in the impression of the next morning.

The Secretary also stated that slips containing an account of the first meeting of the Board, which had been copied from the "Jewish Chronicle" in nearly all daily papers, had been forwarded to the Roman Catholic clergy in the kingdom.

A question put by Mr. Harris to the President elicited the curious information that some of the slips had been returned either defaced or half burnt, on which one of the deputies remarked that this was probably intended as an emblem of the fate of the Jews, should these amiable men ever get the power.

The Secretary then read copies of the letters that passed between the Board and the Foreign Office; between the Board and the Turin congregation; the former and the central consistories of France and Holland; as also between the Board and an Italian gentleman, whose name we at present withhold, and through whom the Board becomes acquainted with the melancholy position of the Jewish congregations in the papal states. Copies of letters were also read that had passed between Sir Culling Eardley, Bart., and the Board, and Mr. Henry Drummond, M.P., and Sir Moses Montefiore, Bart. From the communications from the Foreign Office it appeared that Lord Malmesbury was fully alive to the importance of the question which this abduction involved, Protestants being just as much exposed to such acts of injustice as Jews, and that the English government is co-operating with the French in order to effect the restoration of the child. From the letters of the French central consistory it appeared that this body had laid a petition on the matter before the Emperor, which had been favourably received, and that the French press was powerfully agitating the subject. The Dutch Hoofdcommissie cannot, owing to unavoidable delay, take the matter into consideration before the 15th inst. The letters from Italy described the consternation among the Roman Jewish congregation, which was quite at the mercy of their Roman Catholic domestics, who might at any moment rob its members of their children. Public prayers had been proclaimed in the ghetto at Rome, to implore the Almighty to avert such calamity from them.

A letter was then read from Mr. Picciotto, who, after apologising for his unavoidable absence, atated that he had received information from Rome, according to which a celebrated juris-consult had taken up the matter with the view of proving that the baptism was invalid.

The Secretary then stated the result of the business transacted last week at the Foreign Office by a deputation from the Board, from which it appeared that whilst the English and the French governments were pressing the matter on the papal court, it would be desirable to defer the intended appeal to all European powers, as well as the deputation which it has been resolved to send to the Pope.

Mr. Harris then moved the reception of the report, and in a short speech alluded in grateful terms to the sympathy expressed for the unfortunate Roman Jews by Sir Culling Eardley and Mr. Drummond, especially as the former declared himself ready to move in the matter, with the evangelical party, and the latter to bring the subject forward in the House of Commons.

The resolution having been seconded in a feeling speech by Alderman Phillips, it was carried unanimously.

FIRE AT BOJONOWA.

An appeal having been sent by the Board to the various synagogues on behalf of the congregation of Bojonowa, visited by an awful conflagration, the secretary stated that as yet two replies only had been received, from Swansea and Cheltenham, both responding to the appeal.

REPORT OF THE DELEGATES.

The Secretary stated that the report of the delegates concerning the proposed reduction of the number of deputies had been transmitted to the associated congregations, and that the only answer as yet received was that from the Hambro' Synagogue, which agreed to the report.

ADDRESS FROM BALTIMORE, U.S.

Alderman Phillips then laid before Board a copy of an address forwarded to him, voted by the Baltimore Israelitish congregation, in which its members congratulated their English brethren on the passing of the Oaths Bill. The address, executed with considerable artistic skill, was then read. It was then moved, seconded, and carried unanimously, that the documents should be entered on the minutes, and acknowledged in the same friendly spirit.

DEPORTATION OF HERATEE JEWS TO MESHED IN PERSIA.

A letter was read from the Earl of Malmesbury, in which he informed the Board that the interposition of the government in behalf of the deported Heratee Jews was in so far successful as their release from captivity was concerned; but as they were too destitute to return to Herat, he inquired whether there existed any charitable society which would supply them the means to enable them to repair to that. A discussion then arose as to the nature of the reply to be given. It was quite clear that there existed no such society, and although it was not doubted that by an appeal to the charitable feelings of the community the necessary sum might be raised, it was yet urged with great force that not only would such an appeal be injudicious, as there was no security that these unfortunates would not be robbed of any sum collected for them, and as such a step might serve as an incitement to any predatory tribe in those lawless regions to repeat the same outrages upon the Jews; but also that it was the duty of the government to insist upon a compensation from the Persian government for those Jews who were included in the treaty of peace with Persia, which guaranteed the lives and properties of all the inhabitants of Herat. The secretary was then instructed to answer in the sense of the observations made.

JEWS OF MOROCCO—LETTER FROM MR. DAVID HATCHWELL, OF GIBRALTAR.

A letter was then read, addressed by Dr. Benisch to Sir Moses Montefiore, in which the attention of the President of the Board was called to the accompanying document, emanating from Mr. David Hatchwell, of Gibraltar, and in which that gentleman eloquently described the melancholy state of the Jews of Morocco, making various excellent suggestions for the improvement of their position. The Board having done justice to the feeling which dictated this letter, and the sagacity which suggested the appropriate remedies, yet regretted that it did not possess the means for carrying out these views. The secretary was instructed to answer in this sense Mr. Hatchwell's communication.

ADDRESS TO SIR MOSES MONTEFIORE.

Alderman Phillips then rose amidst the breathless silence of the Board. He said—Mr. President and Gentlemen, I trust I may be permitted to address a few observations on a subject of deep importance to the Board, to you, Sir, and to every member of the community of which you are so worthy and so distinguished a member.

It will be in the recollection of the Board that in the early part of last year, at its first meeting after you had formally resigned the presidental seat, which for twenty years you had filled with so much honour and usefulness, for the purpose of prosecuting that benevolent and philanthropic object which has been the glory and the day dream of your life, namely, the emancipation of your afflicted brethren in less civilised countries from persecution, from degradation, and from intolerance, I had the honour to move that an address should be presented to you, expressing the thanks of the Board for the faithful, zealous, and impartial manner in which you had fulfilled its duties. Need I say how unanimously it was assented to, and although a variety of circumstances have tended to prevent the presentation earlier, we are delighted to see you here to-night full of health in the place you have so long occupied, and we trust may continue to occupy for many years to come. I confess I am deeply sensible of my inefficiency to do justice to the duty which has been allotted to me, but I do, nevertheless, declare most unaffectedly that I deem it a great honour to be the medium of communicating the sentiments of this body to one whose uniform kindness, courtesy, and veneration for the religion of his forefathers has won for him, the esteem, the admiration, and I might almost say the love, not alone of the Jews of this happy land, but of those of the civilised world. I will now, with your permission, read the address.

To Sir Moses Montefiore, Bart., F.R.S., &c.

ADDRESS FROM THE LONDON COMMITTEE OF DEPUTIES OF THE BRITISH JEWS.

When in the spring of the present year you communicated to this Board your intention to resign the Presidency, in consequence of your intended departure for the Holy City, to resume the superintendence of those works of piety, utility, and charity, either founded by your philanthropy, or cherished by your bright influence and example, the Board felt that a mere ordinary resolution of thanks for your past services, would but inadequately convey the sentiments it was desirous to express.

The records of the Board of Deputies show that you have been associated with that body for upwards of half a century, and that for more than twenty years you have with few interruptions presided over its affairs.

These interruptions were not caused by any desire on your part to be relieved from the arduous duties of your responsible office, but that you might personally devote your energies in foreign states, first in the east, and then in the north, and always successfully, to remove oppression from your co-religionists, to combat and to subdue fanaticism, to sustain truth, and to promote the dissemination of those kindly feelings, under the influence of which prejudice disappears and persecution ceases to exist.

The glory thus acquired by you is reflected on the creed which you profess, and it will endure to all time.

Although there needed no further proof of your willingness to sacrifice your personal comfort and convenience to the public good, yet even this additional proof has been recently afforded by your re-acceptance of the Presidency of this Board at a period of your existence when you might justly and gracefully seek repose from the anxieties and responsibilities of public life.

Therefore, on our own behalf, and on behalf of the communities we represent, we desire to place on record this humble tribute of respect and gratitude, to congratulate you and your estimable Lady on your safe return to England, and to express our fervent hope that the God of Israel will vouchsafe to both of you, in happy

union, for many many years to come. His gracious protection and abundant blessing.

5th Tishri, 5618.—23d September, 1857.

Our sentiments are so fully expressed in this address that there remains but little for me to add. It must indeed be a proud and a happy reflection that you should have had the good fortune to be associated with this body for fifty successive years; a member subject to periodical election through all the various charges incidental to time and circumstances, through good and evil report, amidst the constant social and political improvements, and find yourself at this moment maintaining the unabated confidence and esteem of those who have been your fellow-labourers in the cause. The philanthropy of your life will form a bright subject in the history of the world. You went forth to conquer fanaticism, to establish truth, and to obtain liberty and freedom for the suffering and oppressed sons of the Jewish race. You have endeavoured to maintain inviolable the rites and ceremonies of our holy religion, and your life has been spent in the pursuit of one of the grandest of human objects, the promotion of the happiness and well-being of your fellow men. In the name and on behalf of the Board of Deputies I offer you this address; and may the Almighty, Giver of all good, grant you and the amiable partner of your life years of health and uninterrupted happiness, and when in the valley of life seeking repose and quietude you turn to this poor and humble testimony of your worth, may it recall to your recollection those happy and momentous days when blessed with health, with fortune, and with strength, your best energies were devoted to ameliorate the sufferings of your persecuted race,

> When time who steals our years away
> Shall steal its pleasures too,
> The memory of the past will stay,
> And half its joys renew.

The cheers and the feelings of emotion, which had become truly solemn, when on the reading of the address all the members rose as one man, having somewhat subsided, the President, with a voice rendered tremulous, evidently from the overpowering feelings awakened by the solemnity, we should almost say sublimity of the scene, then gave the following reply:—

REPLY TO THE ADDRESS PRESENTED TO SIR MOSES MONTEFIORE BY THE LONDON COMMITTEE OF DEPUTIES OF THE BRITISH JEWS.

However inadequately I may express my deep sense of this valued evidence of your esteem and regard, I desire most earnestly to assure you of my sincere and cordial thanks for the tribute of appreciation conveyed to me in the very flattering address with which you have been pleased to honour me. I desire further to assure you that Lady Montefiore most heartily unites with me in grateful thanks for your congratulations on our safe return to England, and for the expression of your hope that the God of Israel may vouchsafe to us, in happy union for many years, His gracious protection and blessing.

You remind me that for nearly half a century I have been associated with this body, and that for more than twenty years of that period I have, with few interruptions, presided over its affairs. It is true that advanced age and impaired health might, some time since, have reasonably resulted in the severance of our connection in this latter relation, the continuance of which I must attribute, not to any merit of my own, but to your kind personal feeling towards me. But sensible as I have been that the high and honourable office of your president might well have been entrusted to younger and abler hands, I feel that no one could have experienced from you more friendly support or more flattering indulgence than you have extended to me.

With respect to the efforts which I have been privileged to make in foreign countries to advance the position of our co-religionists in the social and moral scale—and to which you have so gracefully and complimentarily alluded in referring to the temporary interruptions of my presidentship—they are, independently of the gratification I derive from your approval of them, a source of enduring welcome remembrance both to myself and to Lady Montefiore, who, accompanying me on all occasions, has most cheerfully encountered no inconsiderable amount of fatigue and hardship. I rejoice greatly that, by the blessing of the Almighty, these efforts have not been fruitless.

Grateful for all your acts of kindness, and particularly for this valued token of your commendation, I heartily pray God—and in this prayer Lady Montefiore sincerely joins—to bless you all with continued health and prosperity.

It was then moved, and carried unanimously, "that the address and reply be entered in the minutes, and published in the papers."

An irregular discussion then arose on the report of the delegates, which led to no result, after which, thanks having been voted to the chair, the meeting separated.

The address was beautifully written on vellum and artistically ornamented. It was mounted on a very tastefully made gilt frame, at the manufactory of Mr. Simmons, frame-maker, Bury-street, St. Mary-axe.

SOUP-KITCHEN FOR THE JEWISH POOR.—We are informed that Mr. J. Salamans, of the Hambro' Synagogue has been elected secretary of the Soup-kitchen.

A NOVEL ANSWER.—A few Sabbaths since, in a town in the vicinity of this city, a teacher of a Sunday school was engaged in questioning his pupils upon subjects connected with their previous studies in the Bible. At last, turning to a young Irishman, a member of the class, he asked, "What did Adam lose by his sin?" Young Pat for a few moments was in a brown study; but at last his face brightened as he interrogatively replied "An' was it his hat sir?"

A RECENT ELOPEMENT.

TO THE EDITOR OF THE JEWISH CHRONICLE.

SIR,—A recent case of elopement in a provincial town is now going the round of the papers, and has no doubt attracted your attention, as well as that of your readers. I need hardly tell you that I condemn and abhor this deed as much as yourself. But the young woman having committed this crying sin, can you or any of your learned correspondents enlighten me on the religious relation of this erring sister to the Jewish community of Israel, after having contracted a marriage with a Gentile? It is not mere curiosity which impels me to put the question.

Believe me, dear Sir, yours truly,
A DAUGHTER OF ISRAEL.

SUSSEX HALL.—FORMATION OF A LOCAL BOARD IN CONNECTION WITH THE SOCIETY OF ARTS.

TO THE EDITOR OF THE JEWISH CHRONICLE.

Among the benefits which Sussex Hall is in a position to confer on the community may be reckoned the establishment of a local board in conformity with the minutes of the Society of Arts, with which it stands connected. The functions of the board is the passing under examination of such youths and men who have received instruction in classes, or who are otherwise members of the institution. I regretted very much to notice that not a single Jewish name appeared in the last list published by the Society of Arts; and while Crosby Hall possessed many members wno passed with eclat, Sussex Hall had not one individual who could support its reputation as a literary institute. I believe, however, that in this matter our youths erred in ignorance, as the supineness of the executive prevents them even to the present day from knowing ought of these examinations; but ignorance will not avail for the future, as I propose, with your permission, stating shortly the nature of the examination to which I allnde. Next May the Society of Arts proposes an examination by printed sheets of such youths and members of literary institutions, who choose to undergo the ordeal, the conditions being to the following effect:—they must be above the age of 16, and have been for three months previously either members of or students in a class established in their institution. The subjects are 23 in number, the candidates selecting which and how many they please: all, however, must have previously passed an examinatiou in plain reading, writing, and the common rules of arithmetic, conducted by the local board. Candidates who figure with distinction will be awarded prizes and certificates, the former either in money or books, at their option. The final examination is by no means of an extraordinarily difficult character, and I think that many of the youths at Sussex Hall would pass with satisfaction after a little preparatory study in the branches they would severally select. There remains but the formation of a board of examiners, as the establishment of classes is not necessarily a part of the scheme, and I am certain that many of our community would be found most willing to sustain our name, by giving their attention to the matter in question, and competing with those who frequent cognate and neighbouring Institutes. If Sussex Hall were to bring this about, it would be found an additional claim for the sympathy and aid of the Jewish public, and would, moreover, induce the adhesion of several individuals, who for the honour of being brought prominently in connection with the Society of Arts would enrol themselves as members. I merely throw out the hint to the auxiliary committee, now deliberating at the Hall, and I should be gratified to see an allusion to the matter in the report they will soon submit to the members and the managing committee.

I am, dear sir, yours truly,
A MEMBER OF SUSSEX HALL.

MANCHESTER CONGREGATION OF BRITISH JEWS.

TO THE EDITOR OF THE JEWISH CHRONICLE.

DEAR SIR,—As several congregations have reported to you their proceedings during the past holidays a few lines respecting the synagogue of British Jews in this town may not be out of place in your highly valued columns.

The attendance during the whole of the festivals was really good, but on Yom Kippur it was especially so, and I must say that I never saw such devotion for a whole day, nor such order and decorum among so large an assembly, containing a mixture of all classes. I may truly say a mixture of all classes, for there was a considerable portion of the merchant princes of this city, besides tradesmen and shopkeepers, down to the hard-working but poor people; the fine arts, literature, and science, too, had representatives in this assembly of pious worshippers.

The service during the day was edifying above description. The splendid, powerful, and eloquent sermons by the Rev. Dr. Schiller, drew tears from the eyes of young and old. The rev. gentleman, moreover, read the whole of the services, with the exception of single portions, which were read by Professor Theodores in English, after the Rev. Dr. Schiller had read them in Hebrew.

The choir, consisting of about twenty male and female voices, nearly all of them musically educated, and under the able direction of the organist, Mr. Shaply, gave the utmost satisfaction.

The effect produced by the conduct of this religious service was grand, and cold indeed must be the heart in which the solemn occasion would not have produced the strongest devotional feelings. Profound edification was experienced by all, and I heard several persons express themselves to the effect, that although they never had since their childhood, absented themselves from the synagogue on high festivals, yet had their hearts never before been so thoroughly stirred up.

This congregation is working in the right direction, while they do much for the present they also exert themselves for the future, by means of instruction to the rising generation. Every Sunday and Wednesday the children of the members receive religious instruction, and are taught to read and understand the Hebrew language, and I learn that a further extension of the educational movement is under consideration.

I am, dear Sir, yours respectfully,
AN OBSERVER.
Manchester, October 4th, 1858.

BOARD OF DEPUTIES—THE FIFTH HALF YEARLY REPORT.

The following are the contents of the report just issued:—The list of Deputies (27 in number); tribute of respect to the memory of the late Israel Barned, who died whilst a deputy; the correspondence of the Board with the Foreign Secretary concerning the Heratee Jews deported to Persia; the measures taken by the Board in furtherance of emancipation; the congratulatory addresses on the passing of the Oaths' Bill, and reply; notice of transmission to the certified synagogues of the report of the delegates concerning the proposed reduction of the number of Deputies; the half-yearly balance sheet, and the usual vote of thanks to the officers. In an appendix are reprinted the two Acts of Parliament passed last session for the relief of the Jews from certain disabilities. As we made the community acquainted with all matters of public interest at the time they were under the consideration of the Board, the foregoing synopsis will be sufficient to recall them to the memory of our readers. There are only two documents of importance which are now first laid before the public, and which we reproduce, as they show the readiness with which our generous government not only responds, but actually anticipates the wishes of the community. They refer to the case of the Heratee Jews, and as they explain themselves, they need no further comment:—

The following is a copy of a letter addressed by the Vice-President to the Earl of Malmesbury:—

Great Stanhope-street, May Fair, 12th March, 1858.

MY LORD,—In the absence from this country of Sir Moses Montefiore, the President of the London Committee of Deputies of British Jews, I am deputed by the Board, as its Vice-President, to apply to your lordship on the subject of very distressing intelligence received from Persia, the authenticity of which there is no reason whatever to doubt.

It appears that many hundred Jewish families were last summer forcibly removed from Herat by the Persian government; that they have since been unjustly detained at Mished, and subjected to such cruel treatment and hardships, that between 300 and 400 individuals have died therefrom.

The Persian government demand a ransom from them of 15,000 tomauns (£7,500). By selling and sacrificing every article they possessed, about one-half of this sum has been paid. Still they are detained, from the impossibility of raising the remaining half; and you may understand the extremities to which these poor people have been reduced, from the fact of their having been compelled to sell even their sacred books.

There can be very little doubt, that if the British government, with that humanity which ever characterises it, will intercede with the Persian government to release the prisoners, this interposition will meet with immediate compliance; and, probably, the Persian government might even be induced to compensate the surviving sufferers for the wrongs they have sustained, or, at all events, restore them to their native city of Herat.

I have, therefore, on behalf of this Board, earnestly to solicit your lordship's kind and influential interposition in the way indicated; and I am quite sure that the British Minister in Persia, the Hon. Mr. Murray (to whom the facts of this distressing case must be well known), will gladly carry out the instructions of the British government.

If your lordship deem it necessary, a deputation from this Board will wait upon your lordship on the subject of this communication; but your lordship will perceive that the lives and fortunes of many unfortunate persons may be dependent on the despatch that may be used in the endeavour to effect their deliverance.

Hoping to be favoured with your lordship's reply,
I have the honour to be, my Lord,
Your lordship's faithful and obedient servant,
(Signed) J. M. MONTEFIORE, Vice-President.
The Right Honourable the Earl of Malmesbury, etc.

To the foregoing letter the following satisfactory reply was received from the Foreign Office:—

Foreign Office, March 15th, 1858.

SIR,—I am directed by the Earl of Clarendon[*] to acknowledge the receipt of your letter of the 12th inst., respecting the case of the Jews carried away captive from Herat by the Persians; and I am to state to you in reply, that the attention of her Majesty's government has long since been directed to this matter, and that her Majesty's Minister in Persia has been instructed to interfere on behalf of these unfortunate persons, with a view of obtaining their liberation.

I am, Sir, your most obedient humble servant,
(Signed) E. HAMMOND,
Joseph Mayer Montefiore, Esq.,
4, Great Stanhope-street, May Fair.

The receipt of the above communtcation was acknowledged as follows:—

Great Stanhope-streect, May Fair, 16th March, 1858.

Sir,—I have the honour to acknowledge your favour of the 15th instant.

It will be most gratifying to the Board of Deputies to learn how promptly, kindly and humanely, the Earl of Clarendon and her Majesty's government have interfered on behalf of the unfortunate Jews of Herat. The Jewish community are, indeed, deeply indebted to his lordship, not only for his lordship's kindness on the occasion, but for efficient aid on previous emergencies of a similar character, and they will ever bear his lordship's generous services in grateful recollection.

I have the honour to remain, Sir,
Your faithful and obedient servant,
(Signed) JOSEPH MAYER MONTEFIORE, Vice-Pres.
E. Hammond, Esq., etc., Foreign Office.

BAVARIA.—NUMBER OF JEWS.—There are about 70,000 Jews in Bavaria. They are not, as in Wurtemberg, recognised by the State as an established spiritual community; there is neither consistory nor Chief Rabbi, yet here also the Jewish schools are under the inspection of the clergy, and the schoolmasters, although appointed by the Jews, must be examined by individuals previously appointed by the Government.—*J. I.*

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[*] It will be recollected that the correspondence took place immediately after the accession of the present ministry to power, and that from the letter of Mr. Hammond it appears that the Earl of Clarendon interposed even before the Board had called the attention of the Government to the matter.—ED. J. C.

AN ACCOUNT OF THE JEWS IN THE CITY OF GLASGOW.

Under this title Mr. James Brown has published a small pamphlet, in which, in the usual sanctimonious tone of conversionists, he intersperses his account with the customary insinuations and lamentations on Jewish hard-heartedness, and in which onslaughts are also made on Jewish unbelief. It may be "that the Jews are the most irreverent class of worshippers known, as business seems their only aim, and even in synagogue the transactions of life are not forgotten." But how the profession of Christianity could remedy this evil, if it really exists, we cannot see. The logical sequence is altogether missing. If this evil does at all exist, it is attributable to quite different causes. It arises from the inordinate length of the prayers, from the circumstance that many Jews do not understand them, and lastly from a portion of their contents, which are not calculated to rouse devotional feelings in every mind. However, we will confine ourselves in our extracts to the statement of facts and such remarks as were evidently made by Mr. Brown in error. Our author writes:—

There are at present twenty-six families of Jews in Glasgow, who, when assembled, make up a small congregation. They rigidly observe the forms and ordinances given by Moses to their forefathers. They worship with their faces towards the east, or toward Jerusalem. The parchment roll of the ten commandments is unfolded, and in token of submission to its contents is touched by every one present. The female part of the congregation never sit with the males, they are in a separate apartment. The males worship with their heads covered, and do so in a bending posture. At the age of thirteen years every male becomes a member of the congregation, and the ceremony is accompanied by feasting and prayers, all joining in the services.

There are two burying-places belonging to the Jews in Glasgow. The old one is in the Necropolis, and is wholly full. The first interment in it was of Mr. Levy in 1833. The new one is in the south-west corner of the Eastern Necropolis, and is a large and neatly laid out burying ground. The Jews never inter two bodies in one grave, the spot is for ever sacred to the deceased. The apparently repulsive and unfeeling practice of carrying the expiring body of a dear friend to an outhouse, in which to breathe his last breath,* is in strict observance with the old law, which enjoined "not to touch a dead body." This practice is from no want of sympathy or respect, for the Jews, as a people, are loving, affectionate, and faithful to one another. No Gentile is permitted to dig the grave. Their mourning is long—for a father thirty days, and the eldest son must sit on the ground seven days "in sackcloth and ashes." They sympathise with one another in the tenderest manner, and their isolated and secluded solitude has brought from the pen of the poet those touching and faithfully true words inscribed on the base of a beautiful pillar of Grecian architecture standing at the entrance into their old burying ground in the Glasgow Necropolis—

> Tribes of the wandering foot and weary breast,
> Where shall ye flee away and be at rest?
> The wild dove hath her nest, the fox his cave,
> Mankind their country—Israel but his grave.

Thursday, September the 9th, is the first day of their civil year, the day the most important in all their gatherings, as it is introductory to the day of the white fast, or "the great Day of Atonement," on the 18th of September, and then to the 23rd, "the Feast of Tabernacles. All the Jews in Scotland consider their presence indispensable either in Edinburgh or in Glasgow on this returning day. The Glasgow synagogue was consecrated on Tuesday to be ready for this special yearly festival. The Jews during their captivity have retained their reverence for these gatherings, and have scrupulously observed them. They are most exclusive in their observances. They bake their own cakes of unleavened bread, and their "priest" kills the animal of whose flesh they eat. They are most separate, and most devoted. They suspend their weekly Sabbath observances unless there are ten males present at the synagogue. They are taught to believe that ten persons are required to witness to any fact, or to evidence to any truth.†

In London alone there are 30,000 Jews, and they have no fewer than twelve synagogues. The chief Rabbi is the distinguished and learned Dr. Adler, who, assisted by a select and judicious council, decide all cases of differences, whether of an ecclesiastical or of a moral nature—and the judgment of Dr. Adler is decisive and final. In the large synagogue, Duke-street, there is a numerous and efficient choir, but no organ, though in the spnagogues of Hamburg and New York the organs are large and powerful. An inquiry has lately been made among them whether the Talmud was to be judged of equal authority to the oral law given on Mount Sinai, and the conclusion a small minority have come to is, that it is not—and they have separated from the general body, and meet in a handsome synagogue at the West end of London. Families are divided in opinion upon the question, and an examination has been commenced that may eventually lead to great and important results—the ultimate rejection of tradition as a rule of faith.

The Jews in Glasgow are a fair specimen of what they are in other parts of Great Britain. They are moral, industrious, and some of them wealthy, and they are united in their obedience to the law of Moses. When the question of the Talmud disturbed the Jews in London, the inquiry extended to Glasgow, and had an unhappy influence upon many of them, so much so that the claims which the defenders of Talmudic authority made upon the vestments and other things belonging to the synagogue could only be refused by an appeal to the Sheriff. The dissentients withdrew their demands, and all now unitedly admit the authority of the Talmud, yet agree to be guided solely by the law of Mosec, as originally delivered by that inspired prophet. The dissensions which arose concerning the Talmud were entirely of an infidel tendency. The majority attempt to lessen the Divine authority of the Pentateuch. Yet the Jew can make no concession. He knows nothing of forbearance. The law as delivered is either obeyed wholly or refused, no two opinions concerning it, and the consequence has universally been that few or no schisms have ever entered the synagogue.

That protecting and Divine power which hath ever encircled the Jewish people in all their wanderings, their captivities, and their backslidings, demonstrate a speciality about them peculiarly singular. This conclusion is forced upon us. During their dispersion among all nations, the same Almighty arm has been around them, as in their captivity in ancient Babylon. The first captivity was in Babylon 588 B. C.; the second captivity was "in all nations," and began 70 A.C.; the first continued 70 years, the second—"until the fulness of the Gentiles come in." The ancient Babylonian was the captor in the one case—the modern Babylonians, consisting of every civil power under the sway of "the beast and the false prophet," are the others. It matters not, no power hath been able to destroy the seed of Jacob. They still live. They have outlived all, and are fast rising to an eminence in position and influence unsurpassed by any people. Their preservation is very auspicious. God does nothing in vain. The Roman Emperor Justinian, in 525, enacted oppressive and intolerant laws against them. In Spain and Portugal, after the expulsion of the Moors in 1492, the proscription against the Jews was most sweeping, and most effectual; upwards of half a million were expelled the kingdom. In England during the Saxon and Norman kings they lived undisturbed, but under Stephen and his successors they suffered grievously from the rapacity of the kings, and the intolerance of the priests and the people. In the reign of Edward all Jews were banished from England, and only allowed to return after the Restoration 1660,* though only as aliens, subjected to every annoyance, incapable of purchasing land, treated as bondmen, and unable to hold any civic office. And yet, now they are chief in wealth and chief in influence in those countries which persecuted their forefathers, and in Great Britain not less so—some of them titled by Majesty, others holding high official appointments, and others members of our legislature, an Act of Parliament having passed both houses for their exclusive benefit, July 23rd, 1858.

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* We really do not know to what practice our author here alludes. The Jews are most scrupulous in their treatment of the dying, and the body is not allowed to be removed from the bed until certainty of death has been obtained. We have never heard of the corpse being removed to an outhouse. The author must have misunderstood his informant.—Ed. J. C.

† This is another mistake. Two unblemished witnesses are sufficient to testify to the truth of any fact, although to form a congregation ten adult males are necessary.—Ed. J. C.

* This is the common opinion, but it is erroneous. There are historical records which prove beyond all doubt that a congregation has existed in London ever since 1656, although it only began to attract notice under the Restoration.—Ed. J. C.

PLYMOUTH.—BRAWL IN THE SYNAGOGUE.

It is with extreme disgust that we read in the police report of the "Plymouth Herald" the subjoined account, under the above heading. We cannot find terms strong enough to reprobate the conduct of Mr. Woolf; and we heartily re-echo the excellent advice given by our cotemporary to the pugnacious brawler:—

Brawling in a Synagogue:—Wm. Woolf, pawnbroker, Buckwell-street, was summoned to answer the complaint of Judah Solomon Lyon, for an assault.

Mr. R. G. Edmonds, who appeared in support of the charge, said it was with great regret that he had to bring under the notice of their worships the particulars of an affray which had taken place between two members of the small body of Jews resident in this town, and what added to the gravity of the charge was, that the assault was not only committed upon a member of the same faith, but within the walls of the synagogue itself. It would seem from what he had heard of this case, and from other facts within his knowledge, that the more liberty was conceded to the Jews, the more they were inclined to differ among themselves. He had hoped that the defendant in this case would have readily acknowledged his error, and that there would have been no reason for proceeding with a charge against a man who had hitherto been regarded as a respectable inhabitant of the town, but that hope had not been realised.

Mr. Edmonds then proceeded to call the complainant.

Judah Solomon Lyon, being sworn, deposed: I am a member of the Jewish persuasion, and on Thursday last, on the first day of the Feast of Tabernacles, I was seated in the synagogue, listening to the reading of the prayers appointed for the occasion, when the defendant came from his seat on the opposite side of the synagogue, and, addressing me, said, "Mr. Lyons, come out of that seat." The reader was engaged at the moment in conducting the service, but he was obliged to stop, in consequence of the interruption. I said, "Mr. Woolf, go to your seat," upon which he caught me by the collar and flung me a distance of some five or six yards. He then turned to the congregation, and said, "I am very sorry, gentlemen, for what I have done. I'm a persecuted man; you all try to persecute me." He then returned to his seat, and a few minutes afterwards, as I felt agitated by the shock which I had received, I left the synagogue and went into the vestry, where I was joined by my sister and two or three others. Whilst seated there, the defendant came to the vestry door and, squaring his fists, said, "Let me get at him." He afterwards seized a candlestick, and attempted to strike me, but was forcibly kept back by two or three of those who were in the vestry. I was sole occupant of the seat where I was seated.

Cross-examined: I was sitting in the seat of Mr. Solomon, of Torquay, by his written permission. You did not say, "Judah, go to your own seat, and not sit there to annoy me." On the evening previous I was in my own seat, in another part of the synagogue. I had asked Mr. Solomon to allow me to occupy his seat when he was not present, as it was a much more comfortable seat than my own.

Mr. Hawker here interposed and suggested that the parties would do well to retire and endeavour to come to an amicable arrangement, for it could do the congregation no good to have such matters brought before the public.

The defendant said he had been willing to settle it. He acknowledged that he had done wrong, and within a minute after the occurrence took place he apologised to the Almighty and the congregation. He had, however, received consdierable provocation, as he should be prepared to prove.

Mr. Derry said he would strongly recommend the parties to accede to the suggestion of his brother magistrates, and endeavour to settle the matter without obliging the Bench to adjudicate.

The complainant, in answer to a question put to him, denied that he had any intention to annoy Mr. Woolf when he seated himself in Mr. Solomon's seat.

Defendant: After that statement I will apologise and pay all expenses.

The Mayor said he was glad to find that the case could now be amicably arranged, and he must add that he was well satisfied with the conduct of the complainant, who had given his evidence in a very proper manner.

Mr. Phillips, Clerk to the Magistrates, observed that whatever was the amount of the provocation offered, it was most inexcusable for a member of a congregation to rise from his seat during the performance of public worship, and commit an assault upon another. It was an offence which, committed in a Christian place of worship, would subject the party to a term of imprisonment. Mr. Phillips then enquired if the complainant was satisfied?

The complainant replied that if the magistrates were satisfied, he supposed he must be satisfied, and the charge was then withdrawn, the defendant applogising and paying all expenses.

The following are the well-meant comments of our cotemporary on this disgraceful scene, and to which we give our cordial assent:—

Some particulars of a fracas at the Jews' synagogue, in this town, will be found in Monday's police report, and we cannot help expressing surprise and regret at the occurrence of so great a scandal. The members of the Hebrew congregation in Plymouth well know that we have always gladly vindicated their title to participate, to the fullest extent, in all the rights of citizenship exercised by their fellow subjects, and that we have not been slow to acknowledge the good example which they have ever afforded of loyal attachment to the institutions of the country, and of ready co-operation in works of charity and benevolence. They will, therefore, bear with us when we now state that if they desire to live in credit with their neighbours, and would wish to avoid doing injury to the interests of religion, they will take care that the public shall hear no more of the unseemly differences which appear to be perpetually arising among themselves. They are a small body in Plymouth, and it ought not to be more difficult for them to live in harmony with each other, than it is for them to preserve those peaceful relations which they have hitherto maintained with their Gentile neighbours. We may be told that Christian communities are not without their divisions also, which may be true enough, but we have not yet descended so low as to have periodical brawls in either church or chapel during the celebration of the solemn rites of religion. The members of the Hebrew congregation in this town cannot, however, agree to suspend their petty disputes during the performance of their holiest rites, but they carry on their internecine warfare even within the walls of their synagogue. Certain it is, that upon three or four occasions summonses have been granted upon applications arising out of these synagogue brawls, and although the parties have generally had sufficient good sense to come to such an understanding as would prevent the necessity for an adjudication by the magistrates, there has been no definitive treaty of peace, but only a temporary suspension of hostilities. This state of things cannot, however, go on; the leading members of the congregation must apply themselves to the cultivation of a better feeling, or, at all events, resolutely suppress the slightest attempt at disorder within the synagogue, by causing it to be well understood that any parties offending in future shall be publicly proceeded against, with a view to the infliction of the punishment which the law awards to all such persons as shall create a disturbance in any place licensed for the performance of religious worship. The penalty incurred would not be trifling, since the punishment might, we believe, be extended to six months' imprisonment, and the salutary infliction of the penalty in one instance would, we have no doubt, operate to the effectual repression of similar offences in future. It is with extreme regret that we have referred to this matter, especially as the defendant in the case, which came before the magistrates on Monday, has always been regarded as a very respectable member of the congregation, but if the remarks we have offered have the effect of preventing the recurrence of such scandals, our object will have been attained.

Cardiff.—Election of Officers.—On Sunday, Sept. 26th, 1858, Mr. G. Harris and Mr. B. S. Marks were elected wardens, and Mr. Saln. Marks and Mr. D. Phillips wardens of the burial ground.

PETTICOAT-LANE RAG FAIR.

The harsh opinions expressed by a portion of the press some time ago on the Lane and its population will be in the recollection of the public. How surprised will our readers be to learn from a religious print that the persons described as outcasts, as blasphemers, in short as the refuse of society, have proved themselves to be by no means unsusceptible of religious impressions. Of course it is easier to coerce than to convert, hence the outcry of the sanctimonious. The "Magazine of the Scottish Monthly Visitor Tract Society," assures us—but we will allow the journal to speak for itself, and only ask where was the much-boasted of Christian charity of the reporters, when they represented a large quarter of the City as a pandemonium, and thousands of their fellow-beings as demons :—

This is the name given to a crowd of ten or twelve thousand persons, who buy and sell second-hand clothes, every Sunday morning in Petticoat-lane (Spitalfields), and the neighbouring streets. In the centre of the fair is the "Clothes Exchange," and several covered bazaars, squares with sheds, and open quadrangles, are crowded with stalls, surrounded by eager buyers, haggling with the Jew salesmen, who scream and shout to commend their goods.

Some members of the Open Air Mission (1, Robert-street, Adelphi,) having visited this place two or three times, it was found that tracts and cards were willingly received, and conversation welcomed. A map of the intricate locality was made by the honorary secretary, and about twenty members and friends were collected one Sunday in June to make a regular visitation of every lane, alley, and booth in this extraordinary place. Some thousand tracts were given on this occasion, and numerous addresses ensued, most of which were listened to with interest, and it is hoped with profit.

The Bible Society had kindly granted a supply of Testaments. Some of these were used when men expressed an ardent desire for a Bible to read at home; but the greatest acceptance was found for the "Scripture Cards" lately published by the Open Air Mission. These are made up in packets, and five or six verses, containing simple Gospel truth, are printed in red and blue letters on every card.

In only two instances were these cards refused, though nearly 1,500 were distributed. Several robberies having occurred in the fair, the Lord Mayor lately visited the place, and Mr. Ker Seymour brought before the House of Commons the sad scandal upon a Christian country which the permission of this scene of Sunday desecration entailed upon it. The city authorities have since been induced to hand the matter over to the police for better regulation. But whatever is done to suppress the disorder, there is no doubt but that many of the people who go to Rag Fair are willing to read the Bible if it is offered to them.

A WORD TO CONVERSIONISTS.—SIR JAMES BROOK'S SPEECH.

We are often told by conversionists that they are impelled to intrude their opinions upon us out of anxiety for our eternal welfare, since unless we believe in their doctrines, whatever our virtues, there is no salvation for us. These hot-headed zealots we advise to read the speech of the Rajah of Sarawak, lately delivered at the annual meeting of the Society for the Propagation of the Gospel in foreign lands, held at Liverpool. We extract without further comment that portion bearing on our subject. The Rajah pointing out the Dyaks as a tribe likely to be impressed with Christian views, addressed the Bishop, who presided, thus :—

Now, my lord, I will venture to mention what will give you an idea of the impressibility of this people—a conversation between myself and an old Dyak chief, a great friend of mine, whom I had known for years. He came into my library and seated himself in an easy chair. I took no notice of him, till seeing him look very grave, and as if he wished to converse with me, I said, "What is the matter?" He replied, "Well, I have got something very particular to tell you—very particular indeed." "Well, and pray what may it be? Is it any oppression? Has any one oppressed you? Have the laws been broken?" "No, not that. Oh, no, no, not that; but it is something very particular. I know that you have got a book"—meaning the Bible —"I know that you have got a book; knowing that you have got a book, I want to ask you a question. 'When the Dyaks die, will they be turned into firewood?'" (Laughter.) I will tell you the exact words that the man used to me. I explained to him that in my opinion, most certainly not; that they were good men, doing the law of God, according to their own lights, and I did not believe that God would punish them. He said, "I say that it is unjust; but some Malays have been coming to me and saying that they have got their book, and according to their book, and according to their religion, everybody who does not believe what that book inculcates, and particularly the Dyaks, will be turned into firewood after death, and burned." He was a reasoning man, and said, "How unjust this would be, and what a God these Malays have got. I have always done my duty. I have always taken care of the stranger who came to my house. Never man came to my house but what I lodged and fed him. We have always done our duty, and paid our taxes to the government, and we have been murdered, our wives and children have been taken from us, and we have been ill-used and driven into the jungle; and yet we are to be burned, and the Malay, who has murdered our wives and children, and carried them away into slavery, is to be saved." I thought at the time the poor heathen without his book had much the best of the argument.

IS PROSELYTISM ALLOWED AMONG THE JEWS?

A correspondent assures us that there is counsel's opinion existing to the effect that there is no law in existence rendering the reception of converts from Christianity illegal. The same high authority also argues that should even the much-talked-of charter of Charles II., supposed to forbid the reception of proselytes, be in existence, it would be a dead letter, since the same charter is supposed to contain several other prohibitions, which were never heeded, and never enforced. One of the supposed conditions of this charter was that the Jews should only have one synagogue, and that in London. Be it as it may, it would be most desirable if such a charter exists to produce it, and to have all doubts as to its validity settled. For although we Jews are not a proselytising people, yet cases are of frequent occurrence when either converts from Judaism are anxious to return, or Christians of their own accord express their desire to join the Jewish community. We know at this moment of the return to Judaism at Glasgow of a convert who had been baptised some seventeen years ago. Another case is just reported to us of the return of a whole Jewish family to the bosom of the synagogue which, about a year ago, had, in an unfortunate moment, allowed itself to be decoyed. We are, also on undoubted authority, assurred that a Christian English lady of property of her own accord embraced Judaism. She is now married to a Jew. We were only lately told of a Roman Catholic lady, a native of a country where the confession of Judaism is a deadly sin, is most anxious to embrace Judaism, and that inquiries have been made in our own free country whether her object could be attained in England. Such instances, we apprehend, will rapidly multiply as education advances, and the serious minds will learn to compare the inconsistencies and contradictions of Christianity with the simplicity of Judaism. Let, by all means, the matter be settled. If it be illegal to receive converts we know we shall have to turn them away. But if the law of the country is not opposed to it we do not see what right we have to refuse admission to Judaism to those who have discovered the errors of Christianity, and can no longer find peace and happiness in its profession.

THE "FALMOUTH POST," JAMAICA, ON JEWISH EMANCIPATION.—If Great Britain is not to be unchristianised by others than Jews, she will retain, until time shall be no more, her Protestant Constitution : and if the existing connection betwen Church and State is to be destroyed, the destruction will be the result, not of Jewish, but Christian influence. The Jews seek nothing more than the toleration which was wisely granted them : they stand fast by the Faith of their forefathers, and although they are the possessors of immense wealth, they refrain from the appropriation of any part of it towards the gaining of converts. They contribute largely to the maintenance of constitutional authority in whatever portion of the world their lot is cast, and take no part in popular demonstrations and rebellion against the "powers that be." No one hears anything about attempts at "unchristianisation" in France, where their places of worship are maintained by the Government : and in the several foreign states of Europe, they are eminently distinguished conservators of peace and order. In the British colonies, where they hold appointment as Magistrates, and as salaried officers in public and parochial departments, their duties are discharged with strict integrity, and with a desire to promote the well-being of the whole population : as Legislators they are not to be found in the ranks of Radical enemies to religious and educational Institutions : and while they support their own poor, and provide for the intellectual training of the children of their pauperized brethren, they pay without murmuring, the taxes which are assessed for the maintenance of Christian Churches, and Christian Schools. To whom does England look, and upon whom does she depend, to a considerable extent, for the means required to be raised, either in times of peace, or times of war, for sustaining the power and dignity of the Kingbom? Jewish gold, and Jewish political co-operation, are always forthcoming, whenever the Sovereign demands aid from her loyal People : and it is therefore, absurd, to anticipate, and clamour, about the danger of exposing the land to "unchristianization" and to other imaginary evils. The Confessionals at Belgravia may unprotestantise Britain : the movements of dissenting bodies may end in the disruption of national endowments for the keeping up of the present Episcopal Establishment : but no fear need be entertained that the Jews will assist in the work of demolition. They cherish the principles of the Theocratic Government which was prized by their ancient Patriarchs, Judges, and Kings, and hence their appreciation of a State Religion, (altrines,) and their opposition to the new-fashioned system of religous liberty, which seeks to abrogate all laws and rights together, by throwing moral responsibility entirely out of this lower world, leaving, under the pretence of restoring the authority of Heaven, the corrupt slavish lusts and passions of men, to unconstrained development, and to the indulgence in all that outrages humanity. So far then as the Jews are concerned, we have no fear about that "national protestantism," which with other things, has raised England to the position which she proudly maintains. While the State continues its protection to the Jews, they will support the State with all their talents and wealth, instead of striving to unchristianise it, and to impede the progress of those efforts which are being used in heralding to every clime, and kindred, and tougue, and people, the reign of Him, of whom it is said—"Kings shall be thy nursing fathers, and Queens thy nursing mothers; and wisdom and knowledge shall be the stability of thy times, and the earth shall be filled with the glory of the Lord, as the waters cover the sea."

THE DANUBIAN PRINCIPALITIES.—JEWISH PERSECUTION.

In our last there appeared a short paragraph copied from a daily paper, alluding to this persecution. We have since read the particulars in the "Presse," which reports them in full, and we now translate them from that journal :—

At a moment when the European governments, impelled by the spur of civilising progress, interfere in Turkey against Mahometan intolerance, permit me to present to you a beautiful sample of intolerance, which certain Christian bishops of the same country practise against the Israelites.

There has appeared at Bucharest a short religious treatise issued from the metropolitan printing office, edited and published under the auspices of the metropolitan, and furnished with the stamp of the episcopal censorship. Here are three chapters which I have translated literally from the German journal of Magdeburg, which had the original text under its eyes.

"A Christian invalid should never call in a Jewish medical man (more than a third part of the physicians there are Israelites) for fear of being poisoned.

"The Jews drink Christian blood during the festival of Passover.

"Every Christian that kills a Jew performs a pious work. He is certain that all his sins will be pardoned. Heaven awaits him after his death."

Let us add, to the honour of France and England, that on the complaints of the Israelites, the consuls of the two nations, sole representatives of humanity, brought the matter before the prince. He caused the pious treatise to be seized, dismissed the censor, and promised to have the metropolitan himself placed before a court.

The Jews have not, like the Mahometans and Christians, armies and fleets at their disposal in order to vindicate their natural rights. They have only for themselves the imperishable principles of justice, humanity, and charity—principles which they have been the first to proclaim when all other nations were still plunged in barbarism. One day a German country squire asked me on what grounds I pretended to be his equal. "Sir," I replied to him, "your forefathers still ate acorns in common with the pigs in the forest of Teutaberg when mine were already in the van of civilisation. After all, Jesus of Nazareth was neither born, nor come again to life, either in Spain or France, and certainly not in Germany.

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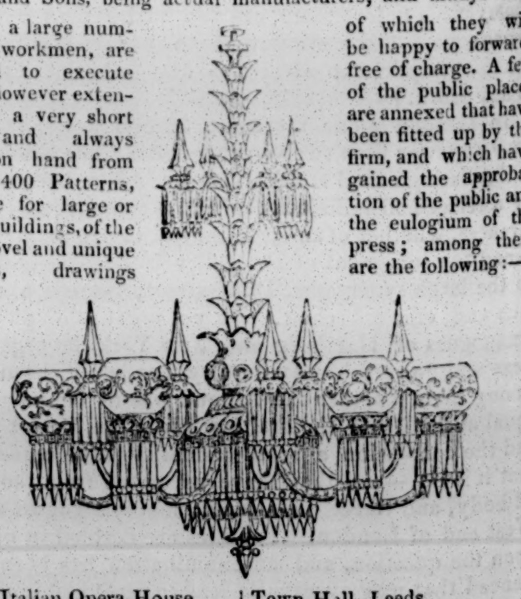

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